

856.9.6
A Brief
ACCOUNT
Of the MOST
Material Passages

Between those called
QUAKERS
And
BAPTISTS

At the Barbican Meeting, London, the
9th of the 8th Moneth, 1674.

Published for Information, by
W. Mead, J. Olgood, W. Shewen, E. Man,
S. Newton, J. Claypool, W. Welch.

Citizens there present, from the best Collection
they could make by Writing and Memory.

Also a Copy of the Charges against
Thomas Hicks:

With a Letter from a sober Baptist-Prea-
cher to Jeremy Ives upon the Account
of that Meeting.

**The Names of the Persons chiefly
concerned being**

On the one side,

**George Whitehead, William Penn,
George Keith, Stephen Crisp.**

On the other

**William Kiffin, Thomas Plant,
Thomas Hicks, Jeremiah Ives.
Robert Ferguson a Presb.**

A

Brief Account

Of the most Material Things
which passed at the last *Bar-*
hican-Meeting, being the 9th
of this Instant, between the
People called *Quakers*, and
Anabaptists.

Although we could rather have chosen
to suspend any Publication of that
dayes Procedure, until we should have re-
ceived a more compleat Account of the
whole Matter depending ; yet since we find
three false & imperfect Relations abroad,
our Care to prevent the Peoples Mis-infor-
mation hath prevailed with us to publish
this Narrative.

Our Friends being conducted by one *T. Plant*, a *Baptist*-Preacher, to the Place by them designed for us (which we must needs say, did greatly frustrate our Expectation (founded upon an accepted Article of Equal Place) there being scarce Breathing-room allotted in all that great Assembly for much above Twenty of us: And there after some Difficulty settled, *W. K.* stood up in the Pulpit on the contrary side, & by way of Introduction to the Matter, told the Auditory, *That the Occasion of the Meeting was to Answer the Call of the Quakers upon them for Justice against T. H. his Proceedings in his late Dialogues; and desired, that their Charge exhibited against T. H. might be publicly read for the Information of the People.*

Whereunto *G. W.* replied, That there had been a great Report of his and *W. P.*'s knowing the Appointment of the former *Barbican*-Meeting, and designedly declining it, as being Fearful or Unable to make good their Charges against *T. H.* which was an absolute Wrong done them, they being ignorant of any such Meeting, wherein they were

were concerned ; and that they were now come to make good what they had exhibited against T. H.

W. K. *If you were so reflected on, it came from none of Us that we know of.*

W. P. Where is that (Us) limited?

W. K. *To those concerned in that Meeting.*

W. P. If T. H. had been but as careful in not extending the Fault of any one call'd a *Quaker* against the whole People, as W. K. is in restraining the Word *Us*, he had behaved himself more honestly, then he has done. But W. K. if those called *Anabaptists* belong to any part of that (Us) we can prove several of them guilty in that Particular.

W. K. *If ye will produce them, we shall endeavour to do you Justice.*

W. P. That is fairly said.

W. K. *We think it convenient, that the Charge you sent us be read.*

W. P. It will not be so proper that the Paper we sent to you be read, being but a mere Index of the Matter charged, and therefore not readily to be apprehended by the Auditory ; but we have prepared another Paper, containing the same Matter at large, as in the Pages, referred to in the former, which

Liberty we expressly provided for in the first Article by you accepted, as will appear by our Letter, which we desire may be read.

W. K. & T. P. *Then let our Letter be also read.*

W. P. That's but Reasonable.

[And here both Letters were read, which are omitted for Brevity sake; that done our Charge at length was produced and read up to the Auditory.]

W. K. *I desire that T. H. may have Liberty to make his general Defence, without Interruption, to the Charge.*

W. P. We are contented.

T. H. *As to the first Particular, it contains two Parts; The first, the Manner of Writing; the second, the Matter.*

First, As to the Manner; that is, by way of Dialogue; which hath not only been used by Ancient and Modern Christian Writers, but also by some of the Quakers themselves; witness W. Smith's Book, called, A Primmer betwixt a Father and a Child.

2. The Matter, which relates to my Opposing the Christian to the Quaker. I have Five Reasons to offer why I did so. First, They deny the Christ of God. [The rest are omitted for brevity sake, and because they came not under any Consideration.]

By

By Quakers I mean such as G. F. E. B.
G. W. W. P. G. K. S. C. &c.

1. They deny the Christ of God; and this I prove out of the Quakers own Writings.

E. B. denies that Christ was ever visible to Men of thy Generation, meaning the Wicked: But the Christ of God was seen by wicked Men, &c.

2. From G. W's Appendix to Real, against Rail. Where he saith, 'That Jesus Christ, a distinct Person without us, is no Scripture-Language.

W. P. Friendly Auditors, T. H. endeavours to justify the Manner and Matter of his Writing against us: To the first, and what he saith in Defence of it, I must tell him, that he mistakes the Case; for Will. Smith's Book was written Catechistically, in a familiar Way, to the Capacity of a Child; but T. H's Controversially, wherein he undertakes both to represent our Principles, and Way of defending them; affirming, that he had given nothing under the Name of a Quaker, but what was the Language and Practice of a real Quaker. And I shall prove that Discourse fictitious by several Instances, having never been, as we have Cause to believe, the Sayings or Practices of a real Quaker, which are as follow:

A. Ansh. May I not conclude, that the Reason why you so freely rail against, and reproach your Opposers, is only to secure your Credit with your Proselytes?

Quak. I cannot deny but that there may be something of that in it, *Dial. I. p. 72.*

A. Doth the Darkness obey this Light, or doth the Light obey it self?

Q. It obeyeth it self, *Dial. I. p. 66.*

A. But did Christ without redeem Christ within?

Q. VVe say, it is the Seed to which the Promise of Redemption is, and which ONLY wants Redemption, *Dial. I. p. 69.*

A. Is not this Seed within God?

Q. Yea, *Ibid.*

A. But was not Christ without a meer Creature?

Q. Yea, *Ibid.*

A. You said before, Christ is but one, and now ye speak as if there were two, the one God, and the other a Creature. How shall I understand thee?

Q. Indeed thou canst not understand, *Dial. I. p. 69.*

A. Is it not incredible that a Creature should redeem God?

Q. Indeed thou canst not believe, thy Mind being in the Darkness & Enmity. *p. 70.*

A.

A. But canst thou give a rational Account thereof?

Q. Why demandest thou a rational Account? I deny thy Reason; we witness THIS Redemption, p. 70.

A. Dost thou not give Ground to suspect I cheat?

Q. Nay, there is that in thee that would witness to me, if thou wouldst heed it, *I bid*.

A. I confess there is that in me that doth believe thou art full of Pride, Heresie and Hypocrisis: Is it this thou meanest bears witness to thee?

Q. I see thou art a Wicked Creature, and hast NOTHING of God in thee, p. 70.

Again, A. Since you own not the Scriptures as A Rule; of what Use are they?

Q. They are a Declaration of the Saints Conditions, p. 79, 80.

A. Are they of no further Use?

Q. Not to us, p. 68.

Again, A. The Apostle saith, Let Women be silent in the Church; why suffer ye Women to declare?

Q. The Woman to be silenced is the Flesh, p. 71.

A. Hath the Flesh a Husband?

Q. Yea, *Ibid*.

A. Who is it?

Q. The Devil, p. 71.

A. The Text saith, Let a Woman ask her Husband at home; must the Flesh be suffered by the Devil in the Things of Religion?

Q. Alas for thee, I comprehend thee, and see thy Subtilty, p. 71.

Again, A. Are you then as perfectly happy as ever you expect to be?

Q. We witness Perfection, p. 72.

A. What Proof is this to another Man?

Q. We say we witness it; is not that Proof sufficient?

A. But what if I believe otherwise?

Q. We shall not spare to stigmatize the Person that questions the Truth of our Sayings, p. 72.

A. Will this convince me or any other your Perfection?

Q. Though it do not, yet thereby we shall render you so odious to our Friends, that they will believe nothing that is spoken by you against us, p. 72.

A. Doth not this signify a very dishonest and malicious Mind?

Q. We care not what you think, provided our Friends think not so, p. 73.

We will give it out, that we have both answered and confuted our Adversaries, and

our Friends will believe us, which is enough
us, *Ibid.* in fin.

Again, A. But since it is not the Good of
the Promises that shall be fulfilled to Persons
after Death, it must be some other Thing;
say what is it?

Q. We say, there is a Seed shall be sa-
id, Dial. 1. p. 74. Dial. 3. p. 37.

A. But if this Seed only be God and Christ,
what is that to you?

Q. Is not this sufficient? p. 74, 75.

Again, A. What is the Soul?

Q. It is a Part of God, and of God's
being, p. 65.

A. Is not this as much as to say, the Soul
God?

Q. Yea, *Ibid.*

A. If the Light be God, and the Soul be
God; how say you, God sets up a Light in the
Soul? Doth he set up a Light in himself?

Q. We are dead to Distinctions, p. 65, 66.

Again, A. But dost thou indeed believe,
that those Quotations set down in the former
Dialogues are Forgeries?

Q. I do so, Dial. 3. p. 2.

[These are some of his Fictions.]

T. H. I can prove it all; I cannot hate
them

them a Word; *same* I will prove by their own Words, and others by Consequence.

W. P. He hath shut out himself from all Consequences by affirming that they are no other then what the Quakers give both in Words and Practice; and if the Quakers Expressions, then not T. H.'s Consequences; but if Consequences of T. H.'s Drawing, then not the Quakers Expressions: And though we might allow W. Kiffin, or any sober Man to draw Natural and Genuine Consequences upon us, from our Principles; yet we cannot give that Liberty to T. H. he having already excluded himself.

[Note Reader, that upon the great Crack that was in the Meeting (which caus'd a Consternation at that Time upon many of the People) they descended the Pulpit to a more secure Place; at what Time J. I. thus spake to W. P.]

J. I. Mr. Penn, Inasmuch as you see the House hath shown it self so infirm, and that the People are so tumultuous, and that it may be dangerous not to break up the Meeting, we desire that you would consent to the Dissolving of it.

W. P. Ah Jeremy! had T. Hicks Heen but half so careful of not giving Occasion for

all this Bussle, there had been no Need of thy Desire or our Grant: But the People begin to be settled (crying out, there is no Danger) and there are Places secure enough for you (pointing to another Gallery) and we are so deeply concerned in Defence of our Religion, that we are not willing to give away this Opportunity: Therefore Friends and People, I do beseech you to be still; doubtless you are come to hear, and you are the present Obstructors of your own Hearing: We are denyed to be *Christians*, and are rendred unfit to live amongst Men; to some of you we may be *Relations*, to others *Neighbors* or *Acquaintance*; howbeit, we are your *Country Men*: Give us a Hearing for our Religion; Our Souls, Bodies, and all what is near and dear to us, is concerned in this Matter: Therefore once more I intreat your Silence, that we may proceed.

R. F. a *Scottish Priest* undertook to speak on the behalf of T. H. excusing him for writing *Dialogue-wise*.

G. K. It is one Thing to write *Dialogue-wise*, and another Thing to write a *Dialogue*; for many in *England* did take it for a real *Dialogue*.

[Of which several present bore Witness.]

R. F.

R. F. George, *You know that Minutius Felix and several Ancients, Learned Men, have writ Dialogue-wise, as Lucian and Cicero.*

W. P. Dost thou mention *Lucian and Cicero, Heathens?*

R. F. *Cicero was a wiser Man, Mr. Penn, than you or I; he proved one God admirably well.*

W. P. It seems then our Light is good for somewhat, seeing a *Heathen* by that Light, could so admirably prove a God. Besides, their Manner of *Dialoguing* was not like *T. H's*, who so unfairly and unjustly misrepresented our Expressions, Principles and Religion.

R. F. *The Matter we charge upon you, is, that the Quaker is no Christian.*

W. P. We, what *We*? who art thou?

R. F. *I am a Christian.*

W. P. So say we; that is but a begging of the Question.

[Here some answered, *He is a Presbyterian Minister.*]

VV. P. A *Presbyterian*? what! a *Confederacy*?

[Then *Jeremy Ives*, call'd an *Arminian-Baptist*, stood up.]

J. I. *You say right, Mr. Penn; I must acknow*

acknowledge, the writing Controversie in Dialogue is a very unfair Way, unless the greatest Care be taken in expressing the Principles of the Adversary in his own words, and according to the best sense they will carry: But let us come to the Matter of his Dialogues, wherein he opposeth the Christian to the Quaker.

— Well, J. I. it seems thou dost grant the first.

W. P. I am willing to come to the Matter, if you would but hear, and not thus frequently interrupt me one after another.

The second thing we object, as he tells us, is the Opposing the Christian to the Quaker: His first Reason for so doing, is Our Denying the Christ of God. His Proof, as he calls it, was out of my Book, call'd *Reas. ag. Rail.* pag. 54. The words are these: 'Let it suffice to the sober Reader, that we do believe That Christ, who is God over all, blessed forever, did come of Abraham's Seed according to the Flesh; that the Body prepared of that Line was his Body; that what Sufferings befell it, were the Sufferings of Christ; just as the Body is call'd the Body of Christ.

This makes very well for us; for we are so far from denying him, that we acknowledge him to be God over all, blessed forever.

R. F.

R. F. But you deny him to be a distinct Being without you.

W. P. No such matter; for we acknowledge him to be a distinct Being without us, yet not divided from his People.

[Here T. H. whispered R. F. saying, A distinct Person without them, or to that purpose.]

R. F. But you deny him to be a distinct Person without you.

W. P. Thou didst just now charge us with denying Christ to be a distinct Being without us: This alters the Case; acknowledge thy Mistake, and I shall answer.

[About this time they returned to the Pulpit again.]

T. H. I will prove the Quakers deny the Christ of God, from G. W. his Appendix to Reas. ag. Rail. pag. 27. 'And must conclude that it is a Delign of Satan, to keep some Men in Carnal Imaginations, and Dark Thoughts of an Human, Personal Christ.

G. W. Here T. H. hath dealt unfairly, as they have done in their Earbican Relation, by leaving out the last part of the Sentence, which is explanatory of the first part, where I further explain it in these words, viz. 'consisting either of Flesh, Blood and Bones like theirs; or of Flesh and Bones without Blood, and

and so of God's right hand, as limited to that
 Remoteness, that they neglect to wait for
 Christ's Inward and Spiritual Appearance,
 and the Knowledge of God's Right Hand
 near them, to save and preserve them from
 Sin and Death.

Are not those carnal Imaginations, causing this Neglect, Sinful?

J. I. T. Hicks will prove his Charges.

T.H. I will prove them All, at least Most of them.

[Here the People hooted them, as if he cried *Guilty* to some of them.]

W.P. T.H. had Liberty to make his general Answer without Interruption; and will ye not give me leave to make my general Reply? Let me proceed to end this second Head, and I shall hear willingly T.H. of the whole Matter: But it cannot be fairly done to over-look my Answer to the first Part, and thus unhandsomly interrupt in the second; This is not to act the *Christian*: If you will be but patient to hear my Reply, I do engage to hear T.H's; and if this day will not serve, he shall have to morrow; and if that will not do, he shall have the day called *Munday*, and so on, till the Matter be thoroughly debated. —

[Here Reader, a great Number of indifferent People cried, *Go on, go on*: But

J. I. &c. refused to hear any thing further, unless our Friends would give way to them to insist upon the Proof of our denying the Lord's Christ; which was only therefore withstood by us, because it was out of that Order and Method T. H. himself had laid down to proceed upon.]

W. P. If you will not hear my general Reply, and thus unhandsonly over-run the first Part of the Charge, promise us that after we have discuss'd this particular Head, that you will go upon the Charges by us exhibited, and we shall condescend to answer you.

J. I. T. H. and several promised, Yes, yes, yes.

W. P. Then go on; and let T. H. make good his Charge if he can.

[Here *J. I.* put forward to speak for T. H. upon which W. P. called out.]

W. P. *Tho. Hicks* speak out for thy self: thou art the Man I have to do withal.

T. P. *Mr. Penn*, you promised to hear another speak for T. H. because of the Impediment of his Voice.

W. P. What aileth him! His Voice is loud enough to Charge, but it seems it is not loud enough to Prove; But if T. H. pleads that Infirmary, I am content another should go on.

[The

[The People cryed, *Hicks, Hicks, Hicks* ; whereupon *T. Hicks* advanced.

T. H. They that deny the Lord's Christ are no Christians ; But the Quakers deny the Lord's Christ, &c.

W. P. I deny the Minor, viz. That the Quakers deny the Lord's Christ.

T. H. They that deny Christ to be a distinct Person without them, deny the Lord's Christ ; But the Quakers deny Christ to be a distinct Person without them, &c.

J. I. *W. P.* answer directly.

W. P. I desire that *T. H.* may explain what he meaneth by the term *Person*.

T. H. I mean, the Man Christ Jesus.

W. P. Then I deny the Minor, viz. That we deny the Man Christ Jesus.

T. H. I prove ye deny the Man Christ Jesus *H. W.* saith ; ' That Christ was never seen with Carnal Eyes, nor heard with Carnal Ears, &c.

J. I. He that denies that Christ was ever seen with Carnal Eyes, &c. denies the Man Christ ; But the Quakers deny that Christ was ever seen with Carnal Eyes, &c. —

G. K. I answer by Distinguishing : Christ God, was never seen with Carnal Eyes ; but as *Man* he was seen with Carnal Eyes.

J. I. *But he was Christ as he was Man. How then was not Christ seen with Carnal Eyes?*

G. K. We are to consider, that the Terms or Names Jesus Christ are sometimes applied to him as *God*, and sometimes to him as *Man*; yea, sometimes to the very *Body* of Jesus: But the Question is, Whether of those Names more properly, immediately and originally belong to him as *God*, or to him as he was before he took that *Manhood* upon him, or to the *Manhood*? We affirm, That the Names are given to him most properly and eminently as *God*, and less properly, yet truly, as *Man*; and least properly to his *Body*, yet to his *Dead Body*.

J. I. *Where do ye read, that the Carcass was called the Christ?*

[V Whereupon several grieved at such reverent Expressions, cryed out, *Where do thou ever read that Christ's Dead Body was called a Carcass?*]

W. P. I beseech you for the Lord's sake, that we may treat of these things as become *Christians*, with an holy Fear & Reverence.

G. K. I prove that the Dead Body of Jesus was called Christ from the Words of *Mary*, *Where have ye laid him?*

[W

[With this J. I. brook forth into a Laugh-
er, with the Confederates.]

C. H. Are you not ashamed to laugh at
plain Scripture-Words.

G. K. But I prove that he was Jesus Christ
before he took Flesh, *Ephes. 3. 9.* who cre-
ated all things by Jesus Christ.

J. I. George Keith, *Is this to be a Respon-*
dent? Are you a Schollar, and do not know
better the Rules of a Respondent?

G. K. Yes, I will justifie it, that it is lawful
for me to give the Reason of my Distinction.

T. H. *I will prove the Quakers to be no*
Christians.

C. H. There are two V Vayes of proving
a Man no *Christian*; the one by *Principle*,
the other by *PRACTICE* *Jeremy.*

J. I. *They that say, That Christ cannot be*
seen with Carnal Eyes, and was never visible
to wicked Men, do deny the Lord's Christ;
for he was seen with Carnal Eyes, and by wick-
ed Men.

W. P. I distinguish upon the word *Seen*:

V Vicked Men might see him in that
Bodily Appearance, and yet not see him to
be the *Christ of God*; they saw his *Man-*
hood, but did not see his *Christsh.p.*

[Here Reader, *J. I. T. Hicks, &c.* fell a
laughing, and set many of their own Party

into an indecent Noise; at which *W. P.* thus reflected:]

W. P. Are you not ashamed? VVill you pretend to prove us no *Christians*, and yet behave your selves so like *Unchristian Men*, to laugh about matters of the greatest Moment. I will prove to you, that not all who saw his *Manhood* did see him as *Christ*.

First, From Christ's VVords to *Peter*, when *Peter* confessed, that he was *Christ*, the Son of the Living God, viz. *Flesh and Blood* hath not revealed this unto thee, but my Father which is in Heaven; Therefore *Peter* with a Carnal Eye could not have seen the Lord's *Christ*, much less VVicked Men.

My second Proof is from the Apostles VVords, *1 Cor. 2.* Whom none of the Princes of this World knew; for had they known him, they would not have crucified him. Now Seeing and Knowing in Scripture are sometimes equivalent; consequently, *Christ* as to his outward Appearance might be seen by Wicked Men, yet not seen or known to be the *Christ*. And that was the seeing plainly intended by *E. B.*'s VVords.

G. K. *Christ* said, He that hath seen me, hath seen the Father; but no VVicked Man hath seen the Father; therefore no VVicked
ed

ed Man hath seen Christ, as such.

[Upon this J. I. according to his usual Practice flung up his Hand to the Company, bespeaking them for a Noise, expressing himself to this Purpose.]

J. I. *This is a Distinction indeed; just as if I should say when I see W. P's. Body, I do not see W. P. because I do not see his Soul, or that which is more excellent in him.*

[A meer Shuffle! The Comparison being altogether unequal, as many replied; for it no way lessens the Distinction, nor the VVeight of those Scriptures above-mentioned: As also, they that saw him as the *Carpenter's Son*, did not see him as the *Christ of God*.]

J. I. *Is the Manhood a Part of the Lord's Christ?*

W. P. Is this to prove the Charge of our denying the Lord's Christ? It seems we must be here to be catechized, and ye will not answer us one Question.

[VWhereupon J. I. lifted up his Hands and Voice, as if he had found out the Secret, crying to the People.]

J. I. *Now ye see after what Manner they own the Lords Christ.*

[Here some of their own Party gave him an Acclamation.]

W. P. Friends, I desire you to hear me : I shall answer J. I. his Question, if he will promise to answer mine.

J. I. *I will answer it.*

W. P. Then I here declare, that we do faithfully believe that Holy Manhood to be a Member of the Christ of God.

[Upon which the People cryed, *Very well*; and W. P. directed his Question to J. Ives.]

W. P. Was he the Christ of God before he was manifested in the Flesh ?

J. I. *He was the Son of God.*

W. P. But was he the *Lord's Christ* ? I will prove him to have been the Lord's Christ, as well before as after. 1. From the Apostle Paul's Words to the *Corinthians*: *That Rock was Christ.* Next, From *Jude*, where some Greek Copies have it thus, *That Jesus brought the People of Israel out of Egypt.*

[To which we receiv'd no Answer, though we often call'd upon him for it]

* And there is some Cause for Suspicion; for a profest *Socinian* confederated with them, and sat very near the Pulpit.

G. K. If they own him not to be the Christ, before he took Flesh, they take Part with the * *Socinians*.

[Here J. I. being manifestly

festly at a loss, fell into a heavy Repetition of some former Passages, impertinent to the present Matter, with his *so and so*; and what if I should say, &c. to the nauseating of the Minds of the People, which he perceiving, betook himself to this Question, as his last Stratagem.]

J. I. *But do ye believe that Christ in his Human Nature is in Heaven.*

[After the Discourse between VV. P. G. K. on the one part, and J. I. and T. H. on the other, about *seeing the Lord's Christ*; S. VV. in this wise opened and referr'd the Matter to the Peoples serious Considerations.]

G. W. You have heard the *Charge* against us, and the *Distinction* that hath been made between *Seeing* and *Seeing of Christ*; as namely, between the *Spiritual, Saving Sight of the Lord's Christ*; and the *Seeing of his outward Man, Person or Body*: In this last sense, it could never be intended that it was *visible to the outward Eye*; But as he was the *Spiritual Rock*, which all Israel drank of, and as he was before Abraham was, and as *crised with the Father before the World began*, and as Christ himself saith to Philip, *He that seeth me, seeth my Father also*: And it were only *Saints or Children of Light*, who could

could truly say, *We have seen his Glory as the only begotten of the Father, full of Grace and Truth; In all which Considerations or Sense of Seeing, the Lord's Christ was only seen spiritually, and not with Carnal Eyes; therefore we may leave this Matter with the People, seriously to consider of.*

[To which *J. Ives* granted that it might be so left; yet presently after, instead of proving us *No Christians*, he urged that *Unscriptural Question* aforesaid upon us.]

J. I. Doye believe or own that Christ is in Heaven with his Human Nature?

W. P. V We do believe the *Man Christ Jesus* to be glorified in Heaven.

[*V* Which Answer *J. I.* refused to accept, because they were not the Terms of his Question.]

W. P. V What Difference dost thou make between the *Manhood* and *Human Nature* of Christ?

J. I. None, if you mean candidly.

W. P. Then I do mean and speak candidly; we do believe that Holy Manhood to be in Heavenly Glory.

J. I. Why did not you say so before?

[The People said, *It is enough.*]

[*J. Ives* immediately withdrew, and went his *V*ay.]

[It being dark, we call'd for Candles to be lighted]

light'd, in order to prosecute our Charges; but some of them cryed out, *Away, away, away; no Candles to be lighted:* At length we got some; But *Th. Plant* appeared in the Pulpit, desiring to be heard a few Words, which were to this Purpose, directed to *G. VV & VV. P.]*

T. P. The Doors are broken, and several Things necessary to be repaired, which, if the Meeting should not be broke up, the Carpenter cannot have Time to do it before our First-Day Meeting: And inasmuch as such great Meetings are attended with Inconveniences; we desire that five of your Friends may meet five of our Friends, in order to consider about an other Meeting.

W. P. It is your House; we are not willing to be Trespassers, and must thus far acquiesce in your Requests, to withdraw at present; only, inasmuch as we have been publickly wronged, it is but Reasonable we should be publickly righted.

T. P. That is but reasonable.

VV. P. Then we accept the Offer of five of Side, to consider of a further Meeting.

T. P. We take it kindly from you.

W. P. Friendly Auditors; Before ye depart, I desire that you would be pleased to take notice, that whereas it hath been objected against us, *we deny the Lord's Christ,*
in

in order to make good *T. H's Dialogue*, in opposing the *Christian* to the *Quaker*, as if the *Quaker* were no *Christian*: We do here solemnly declare, that with Reverence we believe and confess to *Christ*, both as he is the *Man Jesus*, and *God* over all, blessed forever. And this further I would leave with you, that though we are jealous of expressing our Faith in *unscriptural Terms*, as, *God-Man*, a distinct Person without us (which limits and confines him to a Remoteness) *Human Nature of Christ in Heaven*, &c. yet you see we have declared that to be our Belief, which they acknowledge to be the true Sense and Meaning, signified by that Explanation they put upon their own Terms. Now do but weigh, how unreasonable it is, that for rejecting certain Terms, and those *Unscriptural* too, we should so publickly, and with such Severity be *Unchristian'd* to the World by *T. H. &c.*

G. W. I also desire to be heard a little. Here hath been a great deal of words about *Christianity*; But while the Name of *Christ* hath been often mentioned, there is not that Reverence to him shown among you, that ought to be in Discoursing about *Christ* and *Christianity*: It doth ill become Professors thereof to shew themselves in this Rudeness,

Cl.

Clamours and Confusion, as many here have done ; But since *Christianity* is so much talkt of, it is necessary to know, *What Christianity* is. It is not a *Profession* or meer *Notion of Christ* (how true soever) but it is a *Being like Christ* ; He was *Patient, Meek, Humble, Low in Heart, &c.* in all which *true-Christians* are *Conformable* unto him, and *Bear* his Image. — We have been by these *Interruptions* diverted from pursuing our *Charge* against *T. H.* who hath most grossly abused *Us*, our *Religion* and *Sufferings* ; insinuating that they were for *Carnal Interest*, and *Satisfaction of our Wills and Lusts*, as if on this account our *Friends* offered up their *Lives*, and all that was *Near and Dear* to them in this *World* ; (many *Dying in Prison in New-Gate* in the time of the *Infection*, and at other times, for bearing an open *Testimony* in their publick Meetings in this *City of London*) Let All who are *Serious & Impartial*, judge concerning this manner, and how this man hath abused *Us* and our *Sufferings, &c.*

And, seeing that a *Dismission of the Meeting* is desir'd by them, the *Place* being theirs, that they may have no occasion against us, I intreat that all our *Friends* may peaceably withdraw : And *T. Plant*, desire the same of them that belong to them.

T. P. 7

T. P. *I desire that all may quietly depart.*

G. W. I desire also that those in the *Galleries* take time to go down gently that none be harmed. *Further,* That since we have mutually agreed to dismiss the Meeting, **T. Plant**, I desire that none of you, *the Baptists*, would stay after us, to render us *Odious*; but depart with us.

T. P. *We will.*

[And accordingly the Multitude peaceably withdrew, and dispers'd themselves.]

A Catalogue of some of those Things charg'd against *T.H.* either Wholely Omitted or Unfairly Examined in your late Relation of the *Barbican Meeting*; pointing you to the Particulars in the Books.

General Charges.

1. **A** Dialogue between a *Christian* and a *Quaker* [yet made by *T.H.*] viz. wherein, saith he, is faithfully represented some of the chief and most Concerning Opinions of the *Quakers*; Together with their Method and Manner of Reasoning in the Defence thereof; published for Common Benefit, *Dial. 1. Title Page.*

2. *His Abuse of our Sufferings. His Discourse runs thus, viz.*

Q. Why will you not be free, and plainly tell me, what it is that doth influence and prevail

prevail with you to do and suffer as you do ?

A. What dost thou think it should be ?

Dial. 1. p. 75.

Q. May not the Satisfaction of your WILLS and LUSTS, the promoting your Carnal Interest, be your chief Motive and Inducement ?

A. We deny the Flesh, and the Lusts: This is thy own dark Imagination.

Q. May not you live in, and fulfil the Lusts of the Flesh, whilst you deny it in words ? I am serious with you, since your Opinion denies any Eternal Advantage to be reaped by Persons after Death, in denying the Resurrection of this Body ; Must you not then have respect *Only* to something to be enjoyed here, as your Encouragement ?

A. We are above the World and all its Encouragement.

Q. This is no other to me then a *Vain Boast*, because I am assured no sort of People whatever, do more eagerly grasp after the World then you do, insomuch that (I believe) your Carnal Advantages is one great thing in your Eye in your sedulous Endeavours to augment your Numbers ; I mistake you, inform me what it is that doth animate you ?

A. *Thou seest we suffer in our worldly concerns for our Principles; How then can this be our Encouragement?*

Q. *Though you may sustain some outward Losses; yet, whether ye have not a way to augment your outward Gains by Loosing?*

3. *Are you then as perfectly happy as ever you expect to be?*

A. *We witness Perfection, 1 Dial. p. 72, 73.*

Q. *What Proof is this to another Man?*

A. *We say we witness it: Is not this Proof sufficient?*

Q. *But what if I believe otherwise?*

A. *We shall not spare to stigmatize and condemn that Person that questions the Truth of our Sayings.*

Q. *Will this convince me or any other of your Perfection?*

A. *Though it doth not, yet thereby we shall render you so odious to our Friends, that they will believe nothing that is spoken by you against us.*

Q. *Then may I not conclude, that the Reason why you so freely rail against, & reproach your Opposers is only to secure your Credit with your own Profelytes?*

A. *I cannot deny but that there may be something of that in it.*

Q. Will you be so liberal of your Revelings, whether your Adversaries give Occasion or no?

A. It concerns us to render them as ridiculous as we can, and to make our Friends believe they do nothing but contradict themselves; And if this fail, we will insinuate by way of Question something that may be reproachful to them, &c.

Q. But doth not this signify a very dishonest and malicious Mind in you?

A. We care not what you think, provided our Friends think not so.

Q. One of your Friends meeting with a Person that had writ against you, tells him, That if he did write any more against them, that they would print any thing against him that any Person would report, be it what it would. Is such a Practice a Proof of your Perfection?

A. Now thou slanderest us.

Q. Do you believe the Scriptures to be the true Sayings of God?

A. Yea, so far as they agree to the Light in me, Dial. 1. p. 66. *Q.* Ap. Ans. p. 29.

Q. When we make use of the Scriptures, 'tis only to quiet and stop their Clamours that plead for it as their Rule, Dial. pag. 24, 25.

6. That

6. That they (viz. the *Quakers*) re-
 der the holy Scriptures to be of no more
 Authority then the Fables of *Esop*; and e-
 steem them inferiour to their own Pam-
 phlets, 2 *Dial. Epist. p. 5. Q. Ap. Ans. p. 29*

7. That the Blood of Christ in their E-
 steem is worke then the Blood of a common
 Thief, *Dial. 1. p. 9. & 38. Contin. p. 4.*
Q. Ap. Ans. p. 31.

8. That the *Quakers* have discovered
 themselves to be no other but the Spawn of
 that wicked Brood the *Ranters*, having
 licked up their Vomit, *Dial. 3. p. 80.*

9. That the *Quakers* owning Jesus Christ
 is indeed no other then a meer mystical Ro-
 mance, 1 *Dial. p. 10. Contin. p. 9.*

10. That the Tendency of all the *Qua-*
kers Reasoning about Instituted Religion is
 to debauch Mankind, *Dial. 3. p. 65*

11. That the *Quakers* appoint their Mi-
 nisters afore-hand to speak in such a Place at
 such a Time: That their Meetings are only
 and principally to decoy, trapan and inveigle
 others, *Contin. p. 66. Q. Ap. Ans. p. 27.*

12. That our Principles improved are
 destructive to all humane Society, *Contin.*
p. 59, 62, 69.

13. His kind of treating us with reviling
 Language, viz. *Theats and Impostors, Ly-*
175

ars, Malignant Errors, Hypocrisie, Deceit, Equivocations; The VVay they arrived to that Degree of Perfection, was by Quaking, Foaming at the Mouth, with dreadful Roarings and Howlings; and this, he sayes, the Devil influenced us into. *Again*, Delusions, impertinent Cantings, Non-sense, Blasphemy, the Devil's Slaves, Paganism, Satan's Snares, Pernicious and Perilous Errors; they are inspired and influenced by that grand Impostor the Devil; Blasphemous and Ridiculous Canting; Enthusiastical; they Decoy and Trapan; your Idle, Non-sensical and Blasphemous Prating; Inspired by Satan; You are as Vile Impostors as ever were. Thus much of us and our VVay in general, besides his Knaves, Coxcomb, Impudent and Audacious Fellows, that he has called our Friends on Religious Conferences: Mad-men, Absolutely Infatuated, Distracted, Monsters in Religion, Dissemblers, Knave, Impudent Fellow, little Respect to Magistrates, VVilful Lying, the most implacable Enemies to the *Christian-Religion*, as vile Impostors as ever were, &c. to which is added *Dial.* 1. p. 76. *Romish Emissaries*: See *Reas. against Rail.* p. 170, 171. *Append. ibid.* p. 7, 8. *Coun. Chr.* p. 120. *Q. Ap. Ans.* p. 24, 25.

14. He proclaims to the VVorld, that our Religion is a meer Cheat, calculated only to the service of the Devil, and their own Lusts, *Dial. 1. pag. 62.*

15. If a Merchant sell you his Goods, he must stay for his Money till you (saith he) be moved to pay it ; till which time you are under no Obligation in point of Duty. You say, 'tis necessary to have things reveal'd to you, with respect to your Conversation in the VVorld, which are not to be found in the Scriptures, no not by Consequence : How then may your Creditors be assured it will be revealed to you, to pay what you ow them ? Scripture and Reason would, and do teach you herein, but these you must be dead unto ; who knows then what may, or may not be revealed to you ? 'Tis not unknown that a Revelation hath been pretended to excuse the Payment of a just Debt. And why may not that which hath been (even amongst you) be again ? But is it reasonable that Men should be baffled out of their just Rights by such unjust and wicked Pretences ? *Continuat. pag. 69, 70.*

Charges against Particulars.

1. That Jesus Christ came to seek and save

save a lost God; and that the Seed of God in Man only, and nothing else is taught, &c. *Contin.* p. 49 and 66.

2. That *Nich. Lucas*, a real Quaker, was moved to declare his mind thus, (to one I know very well) *Thou mayst burn thy Bible, and when that is done thou mayst serve God as well without it; And if thou hast a mind to have a Scripture, thou mayst write as good a one thyself, Cont.* p. 5. & 60, 71. *Dial.* 3. p. 3. & 86.

3. *Chr.* I have formerly detected you of several pernicious Opinions concerning the Scriptures, the Light within, the Person of Christ, and the Resurrection of the Dead, &c. which I presume by this time you have considered; VVhat say you thereunto?

Quak. I say, the Plagues and Judgments of God will follow thee, *G. W. Contin.* p. 1. *Dial.* 3. p. 85. *Q. Ap. Ans.* p. 30.

4. His false Reflections upon *Stephen Crisp*, *Dial.* 1. p. 44, 45.

5. His several Abuses of *W. Pen*, cited in his Book, call'd, *Reas. against Rail.* *Contr.* p. 52. *Dial.* 3. p. 1, 2, 4, 10, 13, 41, 68, 69, 70, 72, 73, 74, 80, & *Epist.*

The Contradictions charg'd upon *T. Hicks*, *Counterf. Christ. detect.* p. 3. 48, 49, 50, 51, 52, 53, 54.

Farther,

Further we have several Exceptions against your Manner of Appointment, and Management of the Meeting at *Barbican*.

VVe also Except against your late Book, called, *The Quakers Appeal Answered*, as not making good the Title thereof; And because many Things are overlook'd, for which you say the Appeal was made, and several Things unfairly cited.

Which are but some of those many things we have further to object against *T. Hicks* and his Aberrors, when the e are particularly and fully considered & determined in publick. And we having thus far condescended, we expect a publick Meeting without delay fairly to examine and discourse Matters; which when done, we are willing to come to the Doctrinal Points (which are chiefly in Controverſie) concerned in *T.H's* three *Dialogues*; our very Aim and End being for Truth and Righteousness, and that things may be mannaged in Good Order.

George Whitehead,
George Keith,

William Penn,
Stephen Crisp.

Brother

Brother IVES,

I Was sorry to see Thee appear in the *Pulpit* (I will not say *Cock-pit*) as an Assistant to one that would prove the *Quaker*. No *Christian*: We saw him foyl'd in his first Attempt, to prove his Way of Writing; For, as Mr. *Penn* truly said, There is a vast Difference betwixt a *Dialogue* composed for Information, and one for Disputation; In the first I only write my own Judgment, in the other an Adversary's. But moreover, I wonder thou wouldst put that Ensnaring Question to them (which was best answered with Silence) viz. *Whether the Humanity was a part of Christ*: For what if they had turn'd another upon thee to the same Purpose, thus, *Whether that which was crucified, and satisfied for Sin, was a Part of Christ, or whole Christ*. Would not the same or more Absurdities

dities have fallen upon thee, if thou
 hadst directly answered? Brother, let
 us leave dividing of Christ; and put
 not such Queries, which bring Incon-
 veniencies upon both Parties. A-
 gain, Thy Way to prove them will as
 easily prove us all No *Christians*; for
 I suppose thou wast running to this,
That he that denies a Part of Christ de-
nyes the Whole; but the *Quakers* deny
 a part, *Ergo*. Then why may not
 another reason thus? He that loves
 not Christ, denys him; he that keeps
 not his Commands, loves him not,
 and so forward to this, That Non-
 conformity to every Command of
 Christ is a Denying of Christ, then
 must the *Presbyter*. and *Independents*, be
 No *Christians* for denying Baptism;
 and some Baptized Churches must be
 Antichristian for denying Laying on
 of Hands on all, and others for not
 keeping *Saturday-Sabbath*; But God
 forbid that we should thus proceed to
Heat benize one another for Diversities
 of

of Apprehensions concerning the Nature, Offices or Ordinances of Christ. **T H.** has Dialogued so long, till he has fill'd the *Quakers* Meetings in these Parts: And for ought I see, the more We Strive, the more They Thrive. Its strange we cannot observe the Counsel of our own Bible, to let them alone; *for if they be not of God, they shall not stand.* Let us contend against all Faith that leads to an Unholy Life, which doubtless the Apostle intended, when he bids us Contend for Gospel-Faith, and not Doubtful Disputation.

One Thing more I noted, which was not fair, *viz.* to set Women at the Door of the Disputation, to sell a Pamphlet to exasperate the People against the *Quakers*; verely, he that did it, acted too much like a *Poacher*, which if he can, will wound the Hare before he courses her: I was so troubled at it, that I desired the Woman to remove, or forbear shewing till the
Dis-

Dispute was past; but she was so Zealous in her Business, that I fear, she was hired: Whatever the Design was I know not; but truly the Substance of the Pamphlet was very Weak; for by the very same Argument he may prove all our Pedigree from the Pope, as well as the Quakers; but the Sheet it self smelt of the Spirit of Persecution, which is the very worst Part of Popery: But no more at present, only this, If thou hear of a Disputation again, do thy Endeavour to have it out of the City; three or four Miles Distance had freed you from that Rabble, which I perceive will alwayes disturb and make utterly unprofitable all Meetings of that Nature. From

Octob. 2
12. 74. }

Thy Loving Friend and
Brother

W. L.

Postscript.

FOrasmuch as the *Baptists, &c.* have publicly (though falsely) accused and charged us with *Denying the Christ of God, the Worth and Authority of the holy Scriptures*, and other things of the like Nature we do (for the stopping of the Mouth of Slander, and informing the Simple) declare in the Presence of God, That we do highly Honour and truly Own the Lord Jesus Christ, as he is born witness of in the holy Scriptures, both as he is God, and as he took upon him Flesh, and fulfilled the Law in the very Body prepared for him above Sixteen Hundred Years ago, in which he resisted and overcame the Devil, and became a complete Sacrifice for Mankind in general.

And further, In Simplicity and Plainness of Heart we own him in all his *Offices* recorded in the holy Scriptures. And concerning the *Scriptures*, we Esteem them and Own them as the Words of God, spoken by the Spirit of God, moving in Holy Men, Prophets, Christ, his Apostles and Ministers

and

and that they are profitable for Doctrine
 Reproof, Correction, & c. yea, we truly value
 them above all the Books extant in the
 V World, and do hold it our Duty to live that
 Holy Life they call for and exhort to ; and
 they were written for our learning, that we
 through Patience and Comfort of the Scrip-
 tures might have Hope: And we wish with
 all our Hearts, That whole *Christendom*,
 who Honour them with their Lips, might
 come to live that Holy Life which they
 exhort to ; For it is not the bare Pro-
 fession of God, Christ and Scriptures,
 and other Heavenly Things in V Words, that
 availes any thing ; but a living a Godly
 Christ-like Life, is the Sum of *Christian*
 Religion.

W. S.

THE END.



